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TSÉKÖ' HOOLYÉEGI NEENI BAA NA'ASDEE'

Ya'iishjáashchilí wolyéego ndizidigíí naakigóó yoołkáléedqá' hahóyá, neeni baa ni'dool-dah ha'niigo naghái Tó Naneesdizí nahós'a'gi Tsékö' hoolyé 'ákwii. Diné 'akał bistłee'ii daniliinii, 'índa Kiis'áanii, Góóhníinii da 'akał bistłee'ii daniliinii béégashii dóó tjj' bá yah 'ee'nilgo daane'é yaa naakaigo tágí jj' i'ií'q. Díí neeni yii'a'ígíí t'áá 'iiyisíí diné la'í yaa 'álah siljj'. T'áá 'áltso nizhónigo dabiínáát. 'Ahee danizádée' diné 'álah siljj'. T'iists'óóz Ní-deeshgizh hoolyéedéé' da 'akał bistłee'ii da ndahaaskai. 'índa Bidáá' Ha'azt'i' hoolyéedéé' Hajáad Yóó' 'ílkézí hoolyéedóó da Góóhníinii 'akał bistłee'ii 'atah neeni yaa naaskai.



Díí kwii bikáá' dah jizjígo be'elyaaígíí tsinaa'eeł tálł'áah ndaakahígíí 'át'é. 'Azhq 'ált's'iisi ndi doo deegháni góyaa tálł'áah nádáah jini. Tálł'áahdi 'ádahoot'éhígíí da naal-tsoos yikáá' ndeinil. 'Áadéé' háahádáahgo dó' ni' bikáá'góó ndzit'i jini. Díí shjj kót'éego bénináá'deet'áanii 'át'é.

Tsékooh léi' bidáa'gi nizhónigo béégashii diné hasht'e dít'éego nihoniyá. Jó 'akon, 'éi bighan 'ályaa léi'gi béégashii ndaasgeed. Bi-ljj' ndeiltihii da tjj' 'ahéé deidii'niigo yaa naaskai. Tsékooh góyaa 'éi t'leé'go 'áliíl yee da'alzhishii danééljj'. 'Áadóó t'áadoo le'é neeni daniliinii baa na'asdee'. Nlááh t'óó'jí baa nináda'aldahii t'áá bñighahdi 'át'éego baa na'asdee'.

Jó díí k'ad baa na'asdee'ígíí bee baa ntsáhákeesgo diné Naabéehó wolyéii kódaat'é t'áadoo le'é ndanit'a ndahalinii niidoo'áałgo t'áá yineel'qá lá, kót'éego bee baa ntsáhákees. Diné la' Tsosie H. Brown t'áá 'iiyisíí yinaayáago la' yidzaii 'át'é díí neeni yii'a'ígíí. Béashii-ké yaa tiih yiyí'eezhgo béégashii bighan ndeiz'q. 'Aadóó béégashii, tjj' da 'álah 'áda-yiilaago 'éi ndaasgeed. 'Aadóó neeni daniliinii t'áá 'áltso t'áá bí 'álkéé' neisnilgo nizhónigo nihoniyá.

Díí k'ad kót'éego Naabéehó daniliinii t'éiyá yindaalnishgo la' dayiila. Doo Bilagáana yi-yiit'a'ii 'át'ée da. 'índa binda'azhnishii ndi Bilagáana t'áálá'í ndi doo la' 'atah yinaash-nish da. Bikágí yishtlizhii ha'níinii t'éiyá yindaashnish. Bilagáana la' ndahaaskai ndi 'éi t'óó dabíináát. 'índa Naabéehó bisiláago yah 'ada'iiniitii danilínígíí nizhónigo t'áá bí ni'ihí'nilgo nizhónigo yaa naaskai. Nizhónigo

né binant'a'í niljígo 'éi dó' t'áadoo le'égoo di-né yił ch'ídahaz'q. Béeso ha'a'ahdée' nihich'j' ch'ídeet'q ha'nínéé da baa ndahazne'. Scott Preston dó' t'áá díkwíidi shjj saad dah yizhjaa'. Díí k'ad kót'éego neeni la' yidzaa-igíí diné yaa tiih yijéé'go la' dayiilaagíí ts'ídá t'áá 'ákót'éego la' jiljígo hodine'é bá dahojí-ah laanaa níigo dó' saad díkwíidi shjj 'álkéé' 'ayínil. Díí k'ad la'í 'ídlíjgo, baa 'adlággo na'adzilgo t'áá bee la' hooniílgíí hazhó'ó baa ntsídaahkees, 'éi bee náásgóó honít'i' níigo haadzíi' 'áldó'.

'Adahwiis'áágoo diné bitahgóó, 'índa Kiis'áanii bitahgóó da, 'índa Góóhníinii bitahjí da díí zhíní neeni baa ná'a'diildee'ígíí dó' la' baa dahóóne'. Ndahidoohkah dahaníigo bee hada'iisdzíi'. Díí kwii Tsékö' hoolyéegi nenei yii'a'ígíí dó' kónáhoot'éhé t'áá baa nináá'-deoldah daaní dóó nohlq'ígo nihaa 'álah náá-dooħdleeħ daaní. Bilagáana da. Doo t'áadoo biniiyéhgóó nihidoohkah da. Ts'ídá nizhónigo náádanihidoo'nááł daaní.

THE COAL MINE CANYON RODEO

The third annual All Indian Rodeo at Coal Mine Canyon, near Tuba City, Arizona, came to a close on the afternoon of June 4, and an estimated 3500 Navajos, Hopis and Supais began wondering their way back home. Spectators and participants had come from as far away as Crown Point, New Mexico.

The arena was level and well chosen, within easy walking distance of beautiful Coal Mine Canyon where a natural amphitheater served the needs of the evening programs.

Rodeo events, parades, Hopi dances and other featured entertainment went off with scarcely a hitch, providing a continuity of action that one rarely finds outside of commercialized "ceremonials," planned and carried out by a professional staff.

The Coal Mine Canyon Rodeo was a tribute to the ability of the Navajo people to cooperate closely and successfully, without remuneration, to carry out a highly complex project. Under the leadership of Tsosie H. Brown, a willing and able staff built the corrals, manned the chutes, handled the stock and took care of myriad other details with perfect coordination.

Very few white visitors were present, and there were none in an official capacity. This fact perhaps accentuates the ability of the Navajo police to maintain law and order without supervision. They were present in sufficient force; they were vigilant and efficient. As a result the three day rodeo was not marred by drunkenness, brawling or disorder of any kind. The Navajo people can well be proud of their fellow tribesmen who policed this pow-wow.

Among the Tribal dignitaries who visited the rodeo were Sam Ahkeah, Chairman of the Tribal Council; Zhealy Tso, Vice Chairman of the Council; Roger Davis, Sam Gorman, Arthur Lee, Amos Singer, Shorty Begay and James Bcenti, members of the Tribal Council and Advisory Committee; and Frank Goldtooth, Tom Lincoln, Tsegizhi Begay and other members of the Navajo Tribal Council, as well as such well known headmen as Scott Preston, Tseyini Sani, Lee Bradley, and Albert "Chic" Sandoval.

During the evening program on Saturday, Sam Ahkeah spoke to the audience, outlining current Navajo problems, Council actions and plans for the coming ten years under the newly passed Navajo-Hopi Rehabilitation Act. Jimmie Bcenti, member of the Tribal Council and Advisory Committee, spoke on roads as a member of the Advisory Committee's subcommittee on roads. Scott Preston, headman and former Council Member from Tuba City, Arizona

(Continued on page 2)

**TÓDÍNÉESHZHEE'DI 'ÁLAH' 'AZLÍJ'GO
BEE HADA'IISDZÍI'II**

Díí kwii hada'iisdzíi'go naaltsoos bik'i nii-nilígíí May wolyéego ndízídígíí 'ashdla'áadah-góó yookáaalgó Tódínéeshzhee' hoolyéedi Diné 'álah silíjígo yee hadahaasdzíi'ii 'át'é. Bee hada'iisdzíi'ii 'agháadi 'áadaat'é ndahalinígíí t'éiyá bik'i nii'nil. Hitíjíjígo yah 'ajíjéé'go bee hada'iisdzíi'ii 'áadaat'é kwii 'alqájíjí sinilígíí.

Eugene Gordy, Gray Mountain, Arizona

Łah ńléi Tségháhoodzánídi Diné binant'aí béésh bqgh dah naaz'áni ha'nínígíí yah 'iijeh ha'nígo 'ákóó biniiyé dah diikai. 'Eí 'áadi niikai dóó Tségháhoodzání níwohjí ɬeejin haagéed léi'gi shiɬ naa'aash ɬa' kékéhat'i, Táchii-nii nilíjgo. 'Iíj'qago 'áadi baa niikai. 'Iiɬ-haazh nít'éé' léi' nídi'na'. Gohwééh daabéezhgo t'áa hodíína'. 'Áko díí honibqáhjí' nídhish-tíjih. T'óo ga' náházhah. Ha'át'íi lá 'át'é nisin. 'Eí bínida'ídiilkid dóó yee nihíl 'aho-niilne'.

"Díí k'ad sizáanii nilínígíí bqgh dah haz'qágo daashíjí néelqá'déé' bik'i nahayá. Dinéjí hatáál ts'ídá t'áa ndaakaiígi bee ch'ééh 'ábi-dool'íjíd. 'Eí 'ákódaadzaa dóó 'eí ńléi Nóóda'ítahgóó bił nishé'áázh. 'Áadi 'azee' bqgh 'ályaa. Nt'éé' 'áadéé' yá'át'éehgo bił nánish-táázh. 'Áko k'ad yá'át'éeh. 'Áko t'áá 'íiyisíí 'azee' yá'át'éehii 'át'éé lá nisingo bqgh tsidééz." ní. "Díí Nóóda'i be'eze'ígií t'leéédqá' kwii bee shik'i nahayá. 'Ooljéé' be'élyaago 'át'é 'ei honibqáhgi danó'línígíí. Nínaíi bqgh dah náhoot'aahgo kwii t'leéédqá' 'atah bik'i-nahayá 'áldó. 'Áko 'eí biiłhéii yiiltsq. 'Áko díí 'azee'ígií t'áá 'íiyisíí ha'át'íi da bich'jí' yit'. Yálti' 'áldó." nihidiíniid.

'Áko ha'át'éego lá yálti' lá nisin. 'Áko la' nihí díí kojí nihahastói 'azee' deiílëi doo yádaalti' da. Ha'át'éego lá 'eí 'índa yálti' lá nisin. T'áá ga' hazhó'ó t'áá yá'át'éhígi 'át'éego ch'ihoot'q. T'áá k'ad 'azee' ɬa' haa wó-jáhági 'át'éego.

'Áadóó biiskání Tségháhoodzánígi Béésh bqgh dah naaznílí yah 'iijehgo 'áadi niikai. Nt'éé' díí Nóóda'i be'eze' ha'ánígíí baa hwíinít'íjih lá. 'Eí 'ákódaago baa hodeezne'. Nl'éi kodéé'go Naakaii bitahdée'go háránii'ii 'át'é hodoo'niid. 'Áadóó kót'éego nílénihiláahdi Naalání bitah nílñii'. Dóó 'aadéé' Nóóda'i bitahjí. 'Eí t'ah 'álk'ídídqá' yida'niiyáqá' 'eí 'áají. Yida'niiyáqá'go t'áá 'eí t'áá býó 'ábís-díj. T'áá 'atah honítłóó'go kót'éego na'at-tseedii 'át'éé lá. Ni'iilganii 'át'éé lá ha'nígo bee nihíl nahazne'. K'ad 'eí nihitah góne' 'ílñii' hódoo'niid. Béésh bqgh dah si'ání nilíjí léi' bik'i dazhdíilñii'. Naghái diné t'áá 'íiyisíí diné 'ílñjgo hináá nít'éé. Bee da'iináanii t'áá 'íiyisíí yá'át'éehgo dah yoolééł nít'éé'. 'Índa be'esdzáqá' yá'át'éehgo hináá nít'éé'. Yi'niiyáqá'go kodóó ka deeyá. Wónáásdóó tsí' deeyá. Dah nídiilwo' silíjí. Bits'iiní 'ábiilaa. Jó 'akon ni'iilganii 'át'éé lá hodoon'niid. Díí 'azee' ha'nínígíí dó' daníil'íjí. T'óó didzétsoh bisqá' nahalin. Naaltsoos dó' bikáá', bida'alyaago

(Continued from page 1)

used the Coal Mine Canyon Rodeo as an example of what the Navajo people can do by working together, and Mr. Preston pleaded for close cooperation and singleness of purpose in the future.

A number of widely scattered rodeos, to be given between now and late fall by Navajos, Hopis or Supais, were announced, and the public was invited. If white people living outside the reservation, or tourists, want to see a real, action-filled, old fashioned rodeo they are urged to attend one of those sponsored by Indians on the reservation. Everyone, white or otherwise, can be assured of a warm welcome. And put a red mark on your calendar right now, to remind you to attend the Coal Mine Canyon Rodeo next year. You will not regret it.

DIBÉ BINAALTSOOS

Sam Ahkeah at Kayenta Meeting, April 4, 1950

Na'aldloosh bibeéhaz'áanii ha'nínígíí haa'íshq' 'eí baa ntsídaahkees. Jó ɬa' t'áá býó baa tsxíjíl danohłíjgo 'ádadohní shónéidoot'eełgi. 'Áko 'ákódeinohsinígíí doo shíjí naaltsoos tsxíjílgo shóoiidoot'eełgií t'éiyá biniinaa náás yigáał da. Tsxíjílgo naaltsoos shílák'e nídoonah danohsinígíí jó naakits'áadahdi neeznádiin daatsí hooghan 'eí 'ákódadohní díí k'ad. Dízdiin dóó baa'an 'ashdladi neeznádiin hooghan 'eí binaaltsoos 'ádin. 'Áko 'eí shq' 'eí ha'át'éego da'algah dooleeł. Jó 'áltse bá baa ntsáhákees.

'Áko shíjídqá' 'eí Kéyah Binant'aí 'eí díí Diné bilíjí 'ádaadínígíí 'áltse bá baa nánít'íjihodishní. Díí k'ad 'ashdladiindi miil daatsí yilt'é Diné 'eí binaaltsoos 'ádaadin. 'Áko shq' 'eí ha'át'éego 'alghał dooleeł dóó ha'át'éego 'abe' yidlqá dooleeł. Indians Binant'aí, Kéyah Binant'aí 'áltse bá hasht'e jóle' 'áadóó 'índa naaltsoos baa nádeit'íjih dooleeł. 'Áko ńláh-déé' gha'diit'aahii 'áni ts'ídá t'áá bihónéedzqá' góne' 'áhodini. 'Eí shíjí t'éiyá biniilt'azhdoonah ní. 'Áko k'ad nihí naaltsoos tsxíjílgo nádiistsós dadohnínígíí shí dó' kónihidishní k'ad. Díí k'ad 'ashdladiindi míilígíí ha'át'íi be'atsj' dooleełgo bá baa ntsídaahkeesgo tsxíjílgo naaltsoos nádiistsós dadohní.

Jó 'ááldishnínii 'eí jó 'áadéé' nihíl hahodííldláadgo 'áájí böhóníi. 'Áko 'áadéé' nihíl hahodííldláadgo 'áko háadi bee nihóníi, shilíjí 'ádingo shikéyah bikáá' jó deidíniidgo Indians Binant'aí jó 'ádin lág doo bee shihóníi da didooniit.

(Continued on page 3)

daníil'íjí. 'Áko hosh bílatahí 'át'éé lá. Jish bee nahagháhígíí dó' daníil'íjí.

'Áko 'íldqá' béésh bqgh dah naaznílí bee haz'áanii 'ádayiilaa ni'. Háadi da Naabéehó bikéyah bikáá'gi díí Nóóda'i be'aze' bee náhojítáago biniinaa hodi'dooltsot. 'Awáalya táá' nídeezidjíjí báq'híl, doodaii' béeso neez-nádiin, doodaii' t'áá 'álah há' 'ahídooltsot, kót'éego bee nihoot'qá' ni' shináát 'íldqá'.

Díí kojí Diné niidlínii nihinahagha' danílinii la' ts'ídá t'áá béédaħózíní nahalingo náás deiit'éeh. 'Ídahool'aahii béédaħózíní, 'índa béédaħózínígo jish bá 'ádaalne'go yee ch'éhékáah nahalin. 'Áko 'óolyéenii kót'éego 'íhooł'qá', 'eí kót'éego nihá nahodoołaat da-ha'nígo níbabí'ílqáq. Kót'éego bééħózíní nahalingo náás deiit'éhígíí nihahane' nilíjgo, nihidiyin nilínii nihá niilyáago bee yiikahíi 'át'é. 'Áají t'áadoo 'e'él'íni da zaa'nił nilínii. Háadi da bqgh dah hoo'aahgo t'áadoo le'ejí hatáál da há bik'i dílñihgo da 'eí 'át'íjí lá ha'niih. T'áá 'aaníigogo 'ákóó bee hak'i nahaghaahgo t'áá 'áko bee yá'át'éeh níjidleeh. Doo bi 'át'íjí dago 'áldó doo 'át'íjí da. Jó kwe'é t'éiyá kót'é.

'Áko díí kojí Nóóda'i be'aze' bee nahashlá dajinígíí 'eí doo bééħózin da. Hajish doo bééħózín da. 'Índa Dinéjí niidlínii doo nihahane' bidadiit'i da. Nl'éi háadi da, náás yidiiskágóó kót'éego bik'iidoohkah, díí 'áají 'azee' jó doo hodoon'niid da. 'Eí bqgh doo nihíl bééħózín da. Shí doo shiɬ bééħózín da. 'Áko nihíla shahastói, shizáanii 'azee' 'atah daasánígíí t'áá nihí hazhó'ó baa ntsídaahkees. Bik'e'diniihgaósh dó' 'ádanihidii níi lá, 'áltah 'áásijjóó. T'áá honítłóó' nahalingo 'oogháqálii 'át'éé lá, jó kót'éego bee nihíl dahane'. 'Eidíjí 'eí t'áá béédaħníih, kwá'ásini t'áá 'ánółtsó.

THE UTE MEDICINE — PEYOTE

At one time we went over to Window Rock to a Tribal Council meeting. We got over there, and over near the coal mine my cousin lives. He's a Táchii'nii clansman. We went over to his place that evening. He was asleep, but he got up. Some time was consumed in preparing food. I became interested in something right near the fire. It was something crescent shaped. I wondered what it could be. We asked him about it, and he began telling us.

He said, "My wife has been sick for a long time and we have had a lot of ceremonies for her. All of the Navajo ceremonies failed. Then I took her up to the Ute

country. There she was treated, and when I brought her back she was well. She's well now. So I came to the conclusion that it was really good medicine." he said.

"I had a ceremony here last night with that Ute medicine," he continued. "That thing you see by the fireside is the image of the moon. Your older brother has been repeatedly ill, and he was amongst the patients here last night. We saw what was killing him. You can see these things with this medicine. It tells you, too," he said.

I wondered how it could possibly tell things. The medicines that our medicine men have do not tell things. How can this then talk, I wondered. The account sure sounded good; It sounded like something that a person would want right away.

On the following day we went over to the Council meeting at Window Rock, where we found that this Ute medicine was under discussion. Someone started telling about it, and it developed that it originally came from down in Mexico. Then it bypassed us and got to the Comanches, and thence to the Utes. Those people began eating it a long time ago. And when they began eating it, their population fell off a little bit. It is something that kills people very slowly. We were told that it was something that would slowly dry a person up. And we were told that it was something that had now come to us. They pointed out one of the Tribal Councilmen, whom they said used to live very well. His wife too, lived well. He began eating it and his health failed. Later on he went crazy. He got to the state where he would just run off. It made him lose weight. We saw some of this medicine too. It looks like a dried peach. We saw pictures of it too. It's a cactus bud. We also saw the ceremonial paraphernalia.

At that time the Council passed a law against it, whereby Navajos would be arrested wherever they were found carrying on ceremonies with this Ute medicine. It carries a three month jail sentence, or a hundred dollars fine, or both. That's what was decided in my presence.

We know the background of our own Navajo ceremonies. People know who is an apprentice, and everyone knows when their medicine bag is made for them and they start out to practice. People tell how such and such learned it and then they hire him to carry on ceremonies. It's open and above board and is something our own gods gave us. The substances one take are not harmful. When one is sick he has a diagnosis by hand-trembling, and the proper ceremony is indicated. If the diagnosis is correct he usually recovers. If not, the ceremony won't work.

Nothing is known about a person who says he uses Ute medicine. His background is unknown. And it has no connection with our own Navajo stories. It says nowhere that we are to come across this in the future. Consequently, we know nothing about it. I know nothing about it, so it's up to you people that use it. It's not that we're persecuting you. We are told that it's a slow killer. Remember that, my friends.

(Continued from page 2)

Hágoónee' dibé nihá 'ánahódléeh dayidííniidgo, nihá lá 'ánahódeeshdlíił ni didooniił. 'Áko 'áadi t'óó neeznáá nihitah yidiníił t'áá 'át'é. Kóó nihíł di'néehii 'át'é. 'Áko 'akóó da-doohts'a'go 'éí bítl'ah dah jilchí'iígi 'éí náádiiltsoozgo 'éí doo neeznáá nihitaii doonihgóó kót'éego nihíł dahalne', ndi 'éí t'óó 'ádaaní. Łigaiígií t'éiyá neeznáá nihitah yideeznii' 'akóó 'ákót'éego diists'a'. T'áá 'áłch'ishjí 'ákót'éego nihitah yidiníił. Łigaiígií náádiiltsooz ndi t'áá neeznáá nihitah yidiníił. Nílááhdéé' 'asldadiindi mílígií bíhólníih. 'Ach'á bida'niighqágo nihíł hahodííldláadgo. Bítl'ah dah jilchí'i' ha'nínígií 'éí t'áá náádiiltsooz ndi t'áá neeznáá nihitah yidiníił. 'Ákót'éego 'át'é.

Jó díí naaltsoos náádiiltsóosgi t'áá 'íiyisíí baa ntsídaahkees. Díí 'ashdladiindi míílgíí níhił hahodííldláadgo ts'ídá bíhólnííh níhił tsosts'idi mííl daats'í t'áá 'ákódígo naaltsoos dah wołtsosigíí 'éí doo bíhólñííh da 'áadi. Kwe'é doo yá'áshxóó góne' níhił 'iighááh.

'Éí baa bee haz'áanii yígíí t'áá 'áltsgooó nináskáa'go, tlah-góó da'ahótaał nahalin, da'ahigá, 'éidíígíí hasht'éé daalyaa dóó 'índa ha'át'éego da nahat'á nináádaalyéego, 'éí shq' 'éí haa yit'é dishní 'ániid béesh baaq dah naaz'áni yah 'anáá-náájéé'go. Ts'ídá 'ákót'éego t'éiyá yá'át'éehgo háádiikah. K'adígíí baa tsxíjíl dasiidlíjíl'go nílédéé' yéé t'áá 'ákónááná'-nééh. 'Áko díí t'áá 'áltsgooó nabik'í yáti'go 'áko bini' t'ah náás yit'ih. Hái góne'énee' t'áá bihodínoodzaqł. 'Éí baa Dinédéé' t'áá nihíká 'anájahgo kót'éego daanínígíí t'áá 'áltso bits'áq' náhádláah dooleet jó ní. 'Áko 'éí 'ákót'é. Doo t'óó naaltsoos náadidooltsosígíí t'éiyá náás yigáał da, 'áltah'áásíjíłóó. 'Áko bił kékéhoht'iinii binaaltsoos 'ádinígíí ha'át'éego 'alghał dooleet 'áko. Hái lá nílái ch'il ni'disałígíí ts'ídá t'áá nihííghah bee bíhólníih. 'Áko Diné ch'ilfgíí bee bíhólníihgo, kékéh dó' bee bíhólníihgo 'áko ha'át'éego 'áko ni nilíjíl' 'ádin bidii'níi dooleet. Hái adishq' 'éí beehaz'áanii yígíí bik'ehgo ni nilíjíl' 'ádin dooleet, kékéh doo bee 'ák'idííslaał da bididii'níi. Jó 'ákwe'é 'át'é bee haz'áanii 'ádin nahalin jó ní gha'diit'aa-hii. Bee haz'áanii t'áá 'ádingooó Diné dibé bigha dahoh'níił jó ní.

'Áko 'éí bee haz'áanii yígíí díí gha'diit'aahii nihá baa tiih jookaigo jó 'áko 'áájí 'áltse hasht'e nádzaago, t'áadoo bee haz'áanii da'ahigáni, 'índa ɣeezh da ninásdziidgo kwe'é 'índa kót'ée dooleeɥ ha'níníqíí jó kót'eeego yá'át'eehgo baa ntséskes. Bee nahaz'ánígíí t'áá da'ahigáago bikáá' ɣeezh ninádasiidziidgo 'éí nihíł háyáiigeh dooleeɥ. Nílááhdéé' baa na'asdee' yéé t'áá 'ákónááná'nééh. 'Áko díí k'ad bítł'ah dah jilchí'ígíí 'eidí díkwíí shíjí shijaa', sin yidoo'áál nahalinígíí 'éí díí naakigo sin yidoo'áál nahalinígíí jó 'éí t'óó bits'áq' deíníitq'. Díí dibé ch'ihíítí nihíłníigo nihighayii'nílę́e bee haz'áanii, 'éí deíníitq'. 'Índa nílááhdéé' bee haz'áanii díí k'ad si-láago nihich'j yiyíiñánéé díí dó' dayíníitq'. Jó 'áko díí kóó tada'ohnilgo da, ɻíjí' bída'diidlido da, 'eii ch'ihíítí danihijinii ndi naat'áaniishchíin, jó 'áko ndi doo yah 'anihizhdooł'eeł da. Bee yah 'anihizhdooł'eełii 'ádin. 'Azhá naaltsoos nihee yah 'ajíí'ah ndi 'ánihwii'aahii 'éí lá 'éí doo nahash'náa da ni jó didooniił. 'Áko nihíł hojóthée'go ɻíjí' t'áá 'ádzaaí 'álaago jó t'áá nihí 'áhtí' nihíł níi dooleeɥ. T'áá ni nílááhgóó bił 'adiiłdógh nihíłníigo nílááhgóó soolhíjigo, 'éí níláahdi bee baa nínásóoh't'íjido t'áá hó dziisxíjigo 'ójíni nihíłjí dooleeɥ. 'Índa t'áá hó 'íiznizinígíí bik'ehgo ch'ízh'níníl nihididoonił. Kó't'eeego 'át'é. 'Áko díí bítł'ah dah jilchí'ígíí bibeet haz'áanii t'áá naakihí dayíníitq'. 'Áko 'éí náádadiiltsóós dajinínígíí náádazhdiiltsoozgo kodóó béédadiichííd dayíníitq' yéé. 'Áko t'áálá'í ch'ihíítí yah 'anáánihií'níił dooleeɥ. Siláago nááyi-yiílná, 'akon. 'Áko daats'í 'éí danohsin. Jó 'éí bik'ee chani-higháago 'akóne' nihá 'aninááh, ni daats'í haada 'ádfílšíł. Ch'éeh 'íinít'íjido 'alدو' t'áá 'áko jó dashidohniíigo 'aadéé' nda'oohkqaqhgo doo shíni' yééjí' t'áá 'íiyisíí 'adasisoołts'óqdiigíí 'ádashooħlaa. 'Áko 'áadóó nihá binídiishnish yéé 'éí k'ad nihá dahátł'ó.

Nihí dóó lá 'éí haa yit'éego dibé dah dayíníilyéé doolee danohsin lá. Jó k'ad shí 'éí kodó 'akónihidishní, 'akon. Jó níláahdi k'ad Ṽa' nihá yíníshq' dishní naakigo. T'áá bítl'ah dah jilchí'ígíí 'éiyá dashidohníigo t'óó béédíchííd dashidohníigo daats'í 'ádashidohní. Bíni' yah 'anáánihii'nííł t'áálá'í ch'íhíítinígíí dadohníi daats'í. 'Inda naaltsoös ḥigaaígíí k'ad t'áá shíj 'ákót'é 'áldó'. T'áá ch'íhíiéé' ha'ní 'áldó'. 'Áko ndí

t'áá 'ałch'ishjí doo yiníshta' da bee haz'áanii yígíí. T'áá 'ałch'ishjí doo shił bééhózín da.

‘Áko ndi níláhdéé’ bee haz’áanii yá’át’éehgo deiít’éehii, díí Hwééldi-déé’ nihibee haz’áanii t’áá ‘éí t’éiyá bik’ehgo kééhwii’t’í, naaltsoos sání yígíí, jó ‘éí doo ch’í’ii’níítl níí da. Gha diit’ahii t’áá ’ákóní. Diné díí ‘ałná’asdzoh ha’níníígi dayiisxj, ‘áko díí ch’í’ii’níílgíí ’ájájí bił hólóq’ nít’éé. Níláhdjí ‘éí naaltsoos sání bibeé haz’áanii jó ‘éí ‘éí doo ch’í’ii’níítl níí da. Díí k’ad kóó Diné dibé bigha dahoh’níílgíí jó ‘éí doo ’íljjí da jó ní. ‘Áko níláahdi Tségháhoodzánídi béésh bąqñ dah naaz’áni yah ’ííjéé’go Indians Binant’áí hagha’diit’ahii bił jiní’áazhgo ’ákwe’é bínahódééłkid. ‘Áko t’áadoo shich’í’ háádzoodzíí da. T’áá ’íiyisií doo ‘asohodoo béézhdi nanihíínlíítlkid jiníigo dííjíjgóó t’ahdoo shich’í’ háádzídziih da.

’Áko díí t’áá ’ałtsogóó nabik’íyáti’go náádidooltsos biniiyé díí bee haz’áanii yígíí, jó háá góne’ lá ’adoogááł lá. T’áá nihídóó ’ałdó’ ḥa’ hadahiidziihgo náádiiltsoozgo ’áko ’atí náánihiidlaago ’áko t’áadoo biniiyéhégoo cha náánihighháą dooleeł. Jó t’áá nihí ’ít’í. ’Áko ’éí bąq baa hasti’. Kót’éego díi’níigo ts’ídá yá’át’éehgo ḥa’ nihá hadoonah. ’Áko díí ḥi-gaaígíí ’éí t’óó bee nihíł hóóne’. ’Éí Bilagáana ’éí nihíł hool-ne’. ’Éí díí naaltsoos ḥigai ha’nínígíí bitsi’ yishtłizhii t’áá ’ałtso bá hadilyaa jiní. ’Áadóó ’éí na’iilyéhígíí bii’ hólój jiní, t’óó shíjí ’aseezígo Tségháhoodzánígi baa hóóne’. ’Áko ’eii hastóí ’eii yiiyáłqá, na’iilyéhígíí doo daniidzin da dadííniidgo ’áko kwe’é t’áá nihí ḥa’ hólóq dooleeł dadííniid. Jó ’áko gha’diit’ahii bich’íj yil’aadgo ’éí ’ei bítl’ah dah jilchíígíí ’ádayiila. Doo nabi’dídzilgóó, doo bígháán naat’oodgóó ’ádayiila. ’Áko ’éí béésh bąqah dah naaz’áni náhást’éí si-nilígíí t’éiyá yee lá da’asłíj’go t’óó bee hahóoyá. Béésh bąqah dah naaznili’ ’éí t’áadoo nídayoo’nii’ da.

'Áko díí naaltsoos ḫigai ha'nínígíí jó 'éí Bilagáana 'éí 'áájí bił bééhózin shq'shingo 'éí t'óó yee nihíł hoolne'. Jó k'asdqáq' t'áá 'aheełt'é nahalin ndi 'áko díí ḫigai ha'nínígíí 'éí díí kéyah choil'ínígíí 'éí t'áá ḫahji' yee nihíhólníih, t'áá 'áłts'íísigo. 'Índa dibé bikéé' neidáhígíí t'áá 'áłts'íísigo t'áá yee nihíhólníih. T'áá nihá has'qá. Kojí bítl'ah dah jilchíí' ha'nínígíí 'éí kéyah choil'íí ndi doo yee nihíhólníih da. T'áá 'át'é yee 'ádihólníih. Dibé bikéé' neidáhígíí dó' doo yee nihíhólníih da. Jó 'ákwe'é t'éiyá bee 'ał'qá 'át'é. 'Áko díí t'áá ḫahji' bee hóhólníih ha'nínígíí doo shííj bidziilgóó shííj saad si'qá ndi níláahdi bi-k'ehgo 'adeezhnishgo t'áá 'íiyisíí ḫahgo 'át'éego 'át'é. Háálá 'éí 'ei níléí tííj' t'óó bił 'adiilqoh shí'di'ní dadohnínígíí, jó doo si'qá da 'áají. T'áá ḫahji' bee nihíhólníih. 'Índa díí ch'ilígíí t'áá 'íiyisíí t'óó yik'i nihidínóołchélígíí doda, t'áá nihíhólníih. T'áá hazhó'ó 'akwe'é t'éiyá t'óó ts'íidgo baa ntséskees. 'Áádóó nahji' shííj 'éí t'áá 'ahidaałt'é. T'áá hazhó'ó 'akwe'é t'éiyá 'át'é. Díí k'ad bítl'ah dah jilchíí'ígíí t'áá 'íiyisíí t'áá doo nihá has'ánígi da, 'ádin. 'Índa ḫigaaígíí t'áá 'áłts'íísigo t'áá nihá has'qá. T'áá naat'ood. T'áá naadlo'. Jó 'akwe'é t'éiyá bee 'ał'qá 'át'é.

'Áko ndi béesh bqah dah si'áni daniliinii 'éí 'áají ndadootsóos doo danihididooniił da. 'Índa Naat'áanii t'ááláí ha'ní-níigíi 'áají ndadootsóos doo nihididooniił da. 'Índa naat'áaniishchíin, tlij' neilází da 'áají ndadootsóos doo nihididooniił da. 'Índa t'áá háiida díí bee haz'áanii nihíł yółta' shíj, bee haz'áanii yee nihíł halne' shíj, 'áají ndadootsóos doo nihididooniił da. Kolá 'át'é ni, kolá 'át'éego bee haz'á ni. Kolá 'ó'oolíiłlii 'át'é ni nihididooniił. 'Áadóó 'aadéé' nda'ídółkidgo t'óó yaa halne' dooleeł. 'Áadi 'índa t'áá nihí baa ntsídaah-kees dooleeł díí naaltsoos naaki 'ahqah sinilígíi. Jó 'éí biniiyé. 'Áko 'aadéé' nihíjí baa ntsídasookézígíi 'éí naaltsoos bikáa'go díí béesh bqah dah naaz'áni náhást'éí dah naháaztánígíi nílááh Tségháhoodzánígi 'éí 'áadi biyaa ninádínóodah. T'áá bich'j' haha'níiго 'áadi t'áá 'át'é nádínóol'ijj' ts'ídá t'áá 'altsodéé' Diné hadahaadzi'éę. 'Áadi 'índa 'éí bik'ehgo díí la' 'ááldeiñ-níigi 'át'é daaníigo naaltsoos yee hadeididooliíł díí náhást'éí dah naháaztánígíi. 'Áadi hadeidiilaago jó k'ad t'áá yá'at'éeh, k'ad shíj béesh bqah dah naaz'áni t'áá 'át'é yah 'ííjéé'go bich'j' ndooltsos dadííniidgo 'éí t'áá 'ákódeidooliíł. Díí bee haz'áanii yígíi kót'éego baa nídasíit'ijj' nílááhdéé' Diné 'ádaanínígíi bik'ehgo háádadiilyaii 'át'é dadidooniił. 'Áko 'éí béesh bqah dah naaz'áni deinééł'ijj' go lá'qá jó t'áá bihóneedzá, t'óó shíj bee ndidijah. T'óó bee lá' da'diidleeł daaníigo yee ndii-jéé'go t'áá 'áko ha'aahgoó nídooltsos. 'Áadi kéyah binan-

(Continued on page 4)

t'aí, 'Indian binant'aí biyaa niná dooltsos. 'Aadi díí haghadiit'aahii bił baa ndajit'ígo haashíj dazhdoollíi. Dooda dazhdíniidgo, t'óó nihich'í' nináltsós. T'áá la' doo 'aanii da, bínáádanohntááh, kwe'í la' shí shił kót'í díí saadígíi, 'índa shídóó kót'íego baa ntséskes, jó náádadidoo'niil.

BEE 'ATÍDANIHI'DOOL'ÍJII

By Don Phillips — Oljeto, Utah

Kwe'í díí bee hahóoyáádígíi nihinant'aí doo nihil béeöhózingó kéehwiit'íí nít'íé'. K'ad 'éí díí ha'aahdi Wááshindoodni 'alqají' naat'ánii jílínígíi, 'índa hakéé' góne' sinilígíi t'áá 'át'í, dóó Tségháhoodzáníjí' adítqadii, 'áadóó wóshdégíi díí k'ad t'áá 'áltso kodi nihinant'aí béeesh bqgh dah naaz'áni yá dah sikéii dóó wóshdégíi, 'índa béeesh bqgh dah si'áni t'áá 'áltso dóó hastóí táá' naaznlí ha'nínii, 'áadóó sáanii, 'índa tsílkéi, siih nízinii t'áá 'áltso ndeikqaghgo díí niha'áni' da' nílinii, nihahane' danilínii hazhóó bee nihil ndahodiilnih nisingo 'ádíshní.

Kodóó díí k'ad dibé bee nihaa na'aldeeh bee nihaa nídiildee' dishinínígíi, jó 'áltse t'lízí bee nihaa na'asdee'. 'Aadóó sáanii yaa dáácha, 'áltchíní yaa dáácha. 'Áltchíní bá ndeih'í yéé nahgóó bicha 'adahididlaadgo kodóó dó' áltchíní yázhí yaa cha hayílne', sáanii cha hayílne'. T'áá 'ákónéehhee 'ádazhdíniid, háálá diné bich'iyq' yéé bighaalyá. Kót'í. 'Ákwiidí kwii doo 'asohodéébéézhgóó kwii siláago ndíníidaa'. Naaltsos bqgh dah tchí'ígií doo nohsinii, bi'oh 'íná'ídlééh danihidi'nínígíi doo bida'ol'iinii, 'aadóó diné bá yádaalti'íi díí t'áá 'ánołtso yah 'adanihi'dii'níi dooleet nihil doo'niid. T'áá ha'át'íhégo da haahdzíi'íi t'áá 'ánołtso 'awáalya dooleet nihil doo'niid.

'Éí baa ntséskes t'óó. Díí la' níléi tónteel yónaaníjí hoo-t'áalii 'át'í. 'Éí 'áají 'éí t'áá doo zhqdigo diné haadzhigo biniinaa ndaatseed da dahaní. 'Ákone' la' deekai. 'Éí la' 'át'í, akon. 'Áají hoot'áalii la' 'át'í, akon. Ha'át'íego la' t'áá hó hach'iyq'íi, ha'át'íego lá t'áá hwe'iina'íi biniinaa kwii nahozhdisha dooleet. Díí la' dizdiin dóó bi'qq tseehíi t'áála'í dah na'at'a'ígií k'ad nihá dah siłtsoozígíi biyaagi bíla' 'ashdla'íi hináa shíjí be'iina' nílinii la' biniinaa doo 'atí doolnítigó bee haz'q, 'akon. Siih hasinii biniinaa yah 'anihi'dii'níi dooleet la' 'ádin. 'Áko lá ha'át'íego lá 'ánihi'dii'níi lá? Háádóó lá nahat'á háát'íi 'át'íéé lá, 'akon?

'Áko, jó 'akon, nihinant'aí hastáq dah naháaztqádígíi 'éí yá át'íéé nít'íé', naat'ánii néezgi la' dah sidáago. La'T'iis-ts'óóz Nídeeshgizhgi, la' Tséhootsooígi, la' Lók'a'deeshjingi, la' Tsiziziigi, 'índa Tó Naneesdizígi. 'Ídáá' la' 'éiyá Naat'ánii danilínígíi 'ahínéikahgo yaa ndaat'ígo bee hinii'náa dooleetlii ya'át'íehgo bee 'oochííl dooleetlii, ya'át'íehgo bee 'iináago tsílkéi, ch'ikéi hooleet dooleetlii, 'éí la' nihá yaa ndaat'ígo hoolzhiiizh. Dibé yá'át'íeh dooleetlii, béégashii yá'át'íeh dooleetlii yaa ndaat'ígo la' hoolzhiiizh 'ádádée'.

'Ákwii John Collier wolyéé léi' nihich'í' ndii'na'. Ch'óosh-dágdágíi 'Naabéehó dine'í yá yálti'. "Hihéí," daniidzíjí' akon. "Eii lá t'áá 'éí ni! 'Eii lá nihinant'aí dooleet ni," daniidzíjí', 'akon.

Bidah ch'íjéé' kwe'í, 'akon. Kodi Wááshindoondi dah neezdá. Dah neezdá dóó t'áadoo ndi hodina'í kwii nihich'í' násghał. Binahat'a' yéení' tchijigo náyíiñil. Kodóó 'Asaa Na'aziid wolyéé léi' 'áají' 'ahóólijid. K'adshq' t'áá 'aanii' 'ásaa na'aziid lá, 'akon. Leezh tibáhi yéé nihizhjaa'. Ha'át'íi da t'áá yá'át'íehgo, 'atsí' da, nímasii bił 'ásaa jiilgizhgo, tchidéé' ha'át'íi da danichxó'ígií, tcezh da hats'qá' biih jíílkadgo bił 'ásaa ni'dziziidiugi 'ánihiilaa. 'Aadóó hastóí bicha 'adahididlaad, sáanii bicha 'adahididlaad 'awáalyagóó, 'akon. Ha'a-t'íi lá 'ahayóó lá, ha'át'íego lá dooleet lá? T'áá 'ákót'íego la' la' siláago deidiyoołheet. Naat'ánii deidiyoołheet. Kóne'é la' yikíi. Biniinaa níléi 'Ooljéé' Tóodi 'álah siidlíjí', 'akon. 'Aadi, 'akon, hastóí yaa ndaat'í.

'Aadóó, jó 'akon, Shqá' Tóhí hoolyéedi ndáá' baa na'aldeehgo 'áají' 'álah náásiidlíjí'. 'Aadi t'áá 'éí baa nááhwiinist'íjí dibé 'akon. Dibé ch'éhé'níi nihil 'áni' 'akon. 'Eii binii naa na'ahiyádaşıilti'. 'Éí áadéé' dah náádadikai. Kwe'í t'áá 'éí díí Tó Dínéeshzhee' binaashiigóó, nah wónaanígóó, ndáá' baa nínáádiikai t'áá 'éí biyi' 'álah náá'doodleet, ha'át'íego

'Áko kwe'í doo 'ahada'diniit'aahgóó t'óó náás nihil náádídáah haa shíjí nízahjí'. Háadi shíjí 'índa t'áálahá góne' bee 'íidooldah. 'Aadóó shíjí 'índa t'áá 'ách'ishjí bee lq' azlíjí'go 'índa, k'ad lá bee haz'áanii náhásdlíjí' ni hodidoo'niil.

(Continued on page 6)

dooleet, ha'át'íego t'áá hats'íid dooleet, dadii'niigo baa nínaádiikai yéení' ts'ídá 'áají' 'ahoolzhiiizhgo chidí ntsaaígíi shik'i naaswod díí shí, níléi 'Ooljéé' Tó hoolyéhígíi t'íjíhí bideigi.

'Áko 'éí 'aadéé' kojjí Tó' Dínéeshzhee'jí' naalyéhé yá sídáhí 'azee'ííl'íni yaa shiníyí. 'Ídáá' kwii 'azee'ál'íjígo. 'Aají', 'akódaane'íi, t'áadoo le'í 'atídaboolíi' doo bá 'ánisht'íe da shidíniid 'azee'ííl'íni léi'. Bilagáana Doo Hooshdódí dabidii'ni, Shine Smith wolyé 'éí da, dóó naalyéhé yá sidáhí daashíjí' níelqáj' 'abáádáá'. 'Éí kodóó Tó Naneesdizígoó dah shidi'diiljíd'í 'éí 'áadi yá'át'íeh níisidlíjí'. 'Áadi 'azee'ííl'íni jooba'íi hólóq' lá. 'Áko 'éí 'aadéé' t'áadoo t'íjí' naniyéhé, t'áadoo ch'aa nanináhí naaki néedoohah shidíniid. 'Áko 'aak'ego 'áshidil'íjígo, 'akon. Dqago díí ndízidígií níwoh náábíkéé' góne'ígií (May) biyi' ha'aahgóó 'atah díináátl ha'níigo diné yee shaa ndíikai. Lq' niizíjí. Jó t'áá 'áhoodzaadi da dasétsq' nít'íé'. Díí shíjí 'éí t'áá 'áko. T'áá 'ákót'í shił na'aldeehgo hááigi da 'ás-dzaa ndi t'áá yá'át'íeh dooleet. T'áá báq'íjíjígo shishjool dooleet niizíjí. Biniiyé 'Ooljéé' Tóodéé' kwii níyá.

Biniiyé 'éí t'áá 'ídáá' daa'ni' níléi. 'Ákót'í deekaigi. 'Ásaa Na'aziid wolyéii yiyíñii'. 'Aadéé' shq' biniiyé kojjí sílago 'eel'a'. Siláago dah dadii'l'a' kójó. K'ad dah didiikah góne' yi'ni' shíjí. 'Ákohgo, jó 'akon, deekai yéení' 'aadi ga' siláago shijéé' hodoo'niid. Nihiníiyé siláago héeshjéé' hodoo'niid. Lq'q, hání' yéé jizhjéé' hodoo'niid. Hání' shíjí jizhjéé' hats'qájígo haiikai. Dził Dít'l'oiijigo haiikai. Dóó níléi Tséyaa Tóhíjí'. Dóó Dibé Ntsaajíjí'.

Tséyaa Tóhígi 'Éé' Neishoodii Yázhí, "Chic" Sandoval joolyé, t'ah nít'íé' áadi hoł 'ahidiikai. Ha'aahgóó deekai. Háálá díí k'ad ts'ídá 'ayóí 'át'íego nihee hahoot'áanii, k'ad bik'ee ti'dahwii'níh. Bínida'ídilkił. Kódzaa. 'Áko diné bilíjí' ch'éhé'níi biniiyé 'áadi tánáázhdídááh lágo hoł 'atk'íniikai. 'Éí' 'atah nihihojoo'áalgo, 'akon. 'Éí' 'atah na'aldloosh yijohájí jíl'íjígo. 'Áko diishjíjígoó k'ad naat'áaniishchíi' jíl'íjígo t'óó há dadiits'a'. Jó 'akon, 'éí 'áají' 'Ásaa Na'aziid wolyéii bił 'ahizhdiikai. 'Áadóó hastóí díkwíjílt'íé shíjí 'ákódadziidzaa. Jó dazhnoot'áá' daats'i. T'óó daats'i doo nídi na'aldloosh bá dazhdoosnih. 'Áko díí kojjí yá'áhoot'íeh honít'i' hañníigo Bilagáana t'áá 'ádzaa góne' 'ahalóós, Diné ndi la' t'áá 'ákóniit'íé, 'akon. 'Áko dadziidzaago shíjí dazhnoot'áá'go 'ádzaa.

'Áko 'éidíjíjí k'ad, jó 'akon, 'aadi 'ákódajíjí' jíjígoó biniinaa té'íjí wolyéii biih niidee'.

'Éí niikaaígíi 'éí níléi Wááshindoondi niikai. 'Éidí k'ad díishjíjí' náhooshkqaghígií, náhooshkqaghígií, Wááshindoondi náhidizhniibijíi k'ad t'áá 'áadi hoł yah 'íiyáa ni'. Naat'á bá hooghan góne' t'áá 'áltso go'áalgo tádiikai. 'Éí' 'áadi 'ákódzaa dóó 'áadéé' dah nídiikai.

Dzqadí 'éí nihit'áayaadi hane' daa shíjí níelqáj' 'ádajíilaa lá. Hastóí Wááshindoongóó 'eekai yéení' yah 'abi'doo'nil. 'Awáalya shijéé'. Doo nízhdoookah da. Kót'íego saad nihá ndadidlaad lágo nániikai. 'Éí' 'éí doo 'awáalya dahiwiiltsqá da. 'Awáalya bich'é'édq'íjí' ndi t'áadoo deekai da.

'Áko 'éí díí 'áadéé' nániikai dóó tsílkéi yéé, sáanii yéé da 'adajíiyehgo baa nízhdiikai. La' t'áá 'ákót'í shidí 'atídaboolíi'go 'aadéé' hoolzhiiizh. La' t'áá 'éí yits'qádóó ka da-deeskaigo 'ádaadin daazlíjí. 'Éí' 'éí siláago la' sáanii t'áá tázazhdiyehgo doo bił 'ééhoozin da lá, 'akon. 'Asdzáq' Tsii' litsoii dabidii'ni, Tsé Ligai Dah 'Azkánídóó. Bíní' 'ánadíjíhgo 'ált'qá níléi bighan yégedi nádadzisqíjí lá. 'Áko t'áá ndajiyéhégí le' 'ádadziidzaa. 'Éí' diné doo bił 'ééhoozingóó shíjí 'ált'qá ha'át'íi biniiyé bighandi ndadzisqíjí, 'akon. 'Éí' díkwíidi shíjí 'ákódzaa. 'Éí' bee ts'ídá bidziilgo 'atí nihil'ool'íjí. 'Éidí doo hasht'íégóó bqgh yíni, 'akon. Nihizáanii daashíjí' níelqáj' 'ádin silíjí. Nihastóí daashíjí neelqáj' 'ádin silíjí. Kodóó 'áltchíní 'ach'qá dabítséed. 'Éí' bqgh 'azee'ál'íjí yiltéehgo t'áá 'áko kodéé' 'atoo' yikáal tch. 'Abe' yikáal tch, 'akon. Jó díí t'íiyáa bee yá'át'íeh nínádahadleeh 'áadi, 'akon. Kodi 'atoo' nihee hólóódáá'q, 'abe' nihee hólóódáá'q 'éí yá'át'íeh nít'íé', 'akon.

'Áko hastói níléi Wááshindoongóó bił nisiskai yéení' t'áá 'éí da biniinaa yah 'adajiznil. K'adéé' ga' yah 'ashí' dilt'e' lá nááneiiniisdzíjih. 'Áko ndi shí 'éí t'áadoo yah 'adashidzist'e' da. Kóó hastiin 'aadéé' t'a' dah sidáa ni', 'éí daatsí 'alldó' t'áadoo yah 'adajist'e' da. 'Éí 'ákót'éego bee nihaa na'asdee', 'akon. 'Éí daashíj néelqá' diné bilíj' 'ádajisdíjj. Kéyah ná-hiidoo'naat ha'níi ndi kodéé' dichin nihiyah déezhch'a. Łah-déé' té'éj, 'akon. 'Éí akwe'ígi nihiyhaa yii'nííl' 'adoołchíléení' ha'álchíní dichin bi'niighqáhgo t'áá 'áko bizázhdígish. 'Adoołchíléení' t'áá 'áko ha'álchíní bikee' ndadit'o'. Haa'í yee' dibé ndahaniih ha'níi. T'áá 'áko 'ákóó' t'a' jinooyot' leh. 'Áko háá'doolchíléení' t'áá bi'ohgi bi'oh silíj'. 'Éí k'ad t'áá 'ákó-nééhee k'ad naaltsoos bik'ehgo na'nilkaadí bee haz'aanii wolyéii t'áadoo biniiyéhégoo dah yiltsosii lq'í silíj'. 'Áko t'áadoo bá nádoolyééldéé' da, 'akon. 'Éí t'áadoo dibé bá nádoolyééldéé' da silíj'.

Jó 'akon, k'ad béeso 'a'ii'nííl náádaha'ní, 'akon. 'Áko díí ga' biniiyé lá 'azlíj', 'akon. Díí ga' bee dibé nádahoodleé lá, 'akon. Díí ga' bee tl'ízí nádeidoondzíjíl lá, béégashii, tíjí da. 'Áko 'éí 'éí k'ad nihich'í' niháánát'i'go, k'ad diists'a'go, diné dibé bee hólónií t'éiyá, béégashii bee hólónií t'éiyá, t'áadoo le'é bee hólónií, yá'át'éehgo dah yigáa'lii, díí t'éiyá béeso ba'doo'nił. Kodóó t'áadoo le'é dibé da 'ádingo 'éí ni 'éí dooda. Ni t'áadoo nináóódléé' da. Jo kót'éego nihich'í' níkináádiit'i'. 'Éí 'aají t'áá géed yínátléé' 'éí bini' dichin níiħé, níniinaa doo haz'qá da hojiní nahalin. 'Inda tsíkéé, ch'íkéé da k'ad haná-noot'áanii bibeé haz'áanii 'ádin. 'Éí 'éí bini' dichin bidoo-

gháqáł, jó kóne' yilkił nahalin.

'Áko díí k'ad ha'a'aahdi niikaidáq' 'azee'ál'í dadii'níi ni', 'ólta' dadii'níi ni'. Yéení' kóó 'ólta' ní'téé', 'akon, nihits'qá' 'alch'í' 'ánályaa. 'Azee'ál'íj ní'téé' nihits'qá' 'alch'í' 'ánályaa. 'Éí dííjíjgóó t'ah doo náhii'naah da. 'Azee'ál'ínéé' t'ahdii 'ádin. 'Áko k'ad t'óó bínihidi'nól'áahgo k'ad kóó yoołkáál. 'Áko ha'át'íi shíj nízaad lá. Háadi shíj tónteel yónaanídi 'áltse hasht'e dahodooníl háníigo 'áajigo 'éiyá béeso 'adahidit'aah. Kóó hayaagóó shíjja', kóó nihyaagóó shíjja' Wááshindoondi kééhoht'íinii. Nihinant'a'í danohlínii kodóó ch'ééh nihida'díniikeedgo jó danihláhgoó da Béésh Bich'ahí dichin bi'niighqá, Naats'ózí dichin bi'niighqá háníigo 'áajigo 'áltse béeso 'adahidit'aah. 'Áko 'aadéé' nihitsiits'iin yiyíibaah. 'Aadéé' ts'ídá tsíjílgo ndiyoolyéél ts'ídá 'áají' t'éiyá 'éí t'éiyá yee níiħkaal yéé k'ad 'éí 'áají' i'doołnah diní, 'akon. Jó díí k'ad ha'a'aahdi dahwiilyqáh háníigo 'áko 'éí baq k'ad 'ákót'é, 'akon. 'Áko kodéé' t'áá shiidiqá' díi nihyaadéé' shíjja' yéé, 'índa t'áá shiidiqá' díi nihikéyah tsíjíl niit'íjílgo nihaa hisoohkai yéé k'ad kóó dichin biih danihisoonil. Kóó té'éj biih danihsoonilgo nihiláhgoó níléi háadi shíj Béésh Bich'ahí 'i'doołnah dadohní, 'akon. 'Áko díí k'ad kóó kééhat'ínígíi, kóó kééhwíi-t'íngíi 'áko t'áá shqodí, t'áá doozhóogo ha'át'íi da bee náqáh tsínídóhkees, shinant'a'í Wááshindoondi kéédaħoħt'íinii. Doo nihitaa 'ash'íjgo 'ánihiidishníi da. Doo nihijooshláago 'ánihiidishníi da. Nánihooshkqágo 'ánihiidishníi. Díí k'ad diné bił kééhasht'íinii t'áá 'áltso 'ákwíinízingo 'ádíshní. T'áá 'áltso 'ákóníigo 'ádíshní, 'akon.

OUR ABUSE

By Dan Phillips, Oljato, Utah

Back in the beginning we lived without knowledge of our leaders (i.e. the government, President, Commissioner, etc.) To the President in Washington and the officials under him, to the Government officials all the way from Washington down to Window Rock, to the Tribal Council Officers and to the members of the Council, to the Chapter Officers, the womenfolk and the youths, to all those who know what trouble is, we are telling about our problems and asking them to give these matters their consideration.

In the matter of what was done to livestock, they began these activities with the goats. The womenfolk and children wept for their goats. The bleating of the milk goats that fed the children faded away into the distance, and the wails of the children arose in their stead—the wails of the children and the womenfolk. They did not weep without reason, for the food of the people had been taken from them. Thereupon the police became active, and chaos reigned. Our leaders, and those of us who failed to comply with orders to reduce our livestock or who did not want the Special Grazing Regulations were told that we would be put in jail. We were told that any of us who spoke against the program would go to jail.

I still carry these thoughts in my mind. It is something akin to the dictatorial systems of government across the sea. We hear stories to the effect that, in these areas, anyone who speaks unfavorably about the government is killed. That's where we're headed. Why should anyone be manhandled just because of his food and the things he lives from? There is one flag that flies over these 48 states, and there is no law whereby any group of people can be mistreated because of their way of living. There is no law to provide for the imprisonment of people just because they make their own living independently. So how does it happen that we were told these things? Where did this procedure come from?

Back at the time when we had 6 agencies things went well. There was a superintendent at Shiprock, one at Crownpoint, one at Ft. Defiance, one at Kéáms Canyon, one at Leupp and one at Tuba City. These superintendents would meet together and discuss methods whereby our living could be improved, and whereby we could increase. They considered the improvement of our sheep and cattle.

Then a man by the name of John Callier turned up. At first he spoke as a champion of the Navajos. We thought, "Boy oh boy, that's wonderful! He's just the man we're looking for. He's the leader for us!"

That was our great mistake. He took office in Washington, and it wasn't long thereafter that he turned against us. He changed his policy and put a new one in its stead. Then there came someone called Stirs in the Pan (Fryer) and his henchmen, and a number of range riders that he picked up. It was decided to consolidate the agencies under one superintendent; he was the

General Superintendent, and it was said that things would be wonderful this way, and there would be a good living for the people. So the one called Fryer became the General Superintendent. And he stirred the pan indeed! He covered us with dust! It is like one who has cut up some good things like meat and potatoes, and placed them in his frying pan, but then someone else comes along and throws dirt into it, so that he has to stir that into it too. That is what he did to us. And the wails of the old men and womenfolk faded into the distance as they were taken away to jail. "What the devil! There must be something we can do," the people said. "If it goes on like this, one of these policemen is going to get killed. They'll kill the Superintendent. That's where this business is heading."

Consequently, we held a meeting at Oljato, where the men discussed the problem. There was a War Dance going on over near Shonto, so we held another meeting there. Again the sheep question was discussed. We were being told to get rid of the sheep, and a number of hot arguments resulted.

We returned home, and a short time later we heard that there would be a War Dance over near Kayenta. We planned to hold another meeting there to discuss ways of attacking this problem that confronted us. About this time a truck ran over me just a little way above Oljato.

The trader then took me down to a doctor at Kayenta, for at that time there was a hospital there. The doctor, however, told me that he was not there for cases of this type—for accident cases. A white man known as Doesn't Give A Hang About Anything, or as Shine Smith, as well as several traders, were witnesses to that. Then they packed me off to Tuba City where I recovered. There was a good, kind doctor there at Tuba City. He told me not to ride horseback or go on any trips for two years. My accident occurred in the fall. Then in May some people came to me with the proposition that I should make a trip back east. I said I would do so, because I felt that I was living on borrowed time anyway, and it would be worthwhile no matter what happened to me on this trip. I felt that I wouldn't regret it even if it cost me my life. So from Oljato I came down to Kayenta.

The purpose of our trip was already widely known. Mr. Fryer had heard about it, and he sent a policeman over. The date of our departure was known. We were warned that police were blocking the road over which we planned to go. It was said that police were waylaying us. People said, "Well, just let them sit there!" So we left them sitting there and took another route. We set off in the direction of Manticella, and thence to Cortez and Durango.

Over at Cortez we chanced to meet with Chic Sandoval. We told him that we were on our way to the east, that things had come to a terrible pass for our people, and we were hard hit. We told him that we wanted to find out what we could. At the time we ran across him, he was there in connection with the stock reduction program. He was officially connected with that program;

he was one of the livestock-haters. Today we hear of him as a District Supervisor. He was one of the men who joined forces with Fryer. There were several other Navajos who did likewise, perhaps because they acted blindly in the matter. Perhaps they did so because they actually couldn't stand livestock. The white people, and even some of our own people, often mislead us telling us that such and such is the best road to follow. Perhaps these men were misled in that way.

Now, on account of what they did, we have fallen into poverty. Well, anyway, we went to Washington. The same offices that are there today were there then, and we went in to present the same pleas that we are presenting today. We went to the various offices and Bureaus. Thus it happened, and then we came back.

There were many rumors concerning us. Some said that the men who went to Washington had been jailed, and were in prison. It was said that they would never return. When we got back we found that those were the rumors that were making the rounds with regard to us. But we didn't even see a jail. We didn't even enter the dooryard of a jail.

We returned from there, and they (the police) began hauling away more womenfolk and young men (to jail). Some of these were injured by the cars. Some became sick from these injuries and died. In one case they were taking a woman to jail and she fell unconscious. This is a woman that we call Yellowhair, and who comes from White Rock Mesa. In view of the fact that she became unconscious they merely hauled her back home and left her, instead of taking her on as they should have. Why should be taken home after she fainted? There were several cases of this kind. That is how we were abused. All in all it was a sad story indeed. Many of our men and womenfolk died. Children died for lack of meat. When they were taken to the hospital they were immediately given soup and milk. These were the only foods on which they could get well there. At the time when we could provide our own soup and milk the children were well.

Some of the men with whom I made the trip to Washington were put in jail on that account. Every day I figured that they would come for me, but they didn't put me in jail. There was a man sitting here a while ago that I don't believe was taken to jail either. That is the way we were treated. A great number of the people's livestock was taken away. Although we were told that it was to restore the land, the fact remains that hunger and poverty stood with their mouths open to devour us. Before the stock that remained could reproduce, people slit the animals' throats to satisfy their starving children. Before the sheep could bear young the children's shaws would wear out. People would say, "Where can a sheep be sold?" When they heard of a place they would drive a couple of animals there. So instead of the stock increasing, it became less and less. And today one hears of many people who have come to

(Continued on page 6)

(Continued from page 4)

GRAZING REGULATIONS

By Sam Ahkeah

I would like to see you consider this matter of grazing regulations. Some of you are in a hurry to take back the Special permit. This matter of deciding on grazing regulations is not being put off because we are not in a hurry to settle the matter. There are about 1200 families at present that are in a rush to get grazing permits. 4500 families have no permits at all. So how are they to get meat to eat. First, take their case into consideration.

Last summer I told the Secretary of the Interior that he should give first consideration to the people without livestock. There are now perhaps 50,000 people without permits. How can those people get meat to eat and milk to drink? Let the Commissioner and the Secretary of the Interior first settle this problem, and then we will discuss the regulations. And the lawyer from the east said that I was correct in telling them that. That is what they will come up against, he said. So you who are in a hurry to get a new permit; I'm telling you just what I told the Commissioner and the Secretary. You people who want to get the permit back, think about those others and where they are going to get meat to eat.

The point I am getting at is that those people who are raising their voices cannot be simply disregarded. They raise their voices to ask the Indian Office by what authority they can reimpose the grazing regulations when these people have no stock on their own land, and the Commissioner will have to admit that he has none. The Secretary might decide to distribute stock on the basis of 10 head to each person. That's the direction this grazing regulation matter is taking. You hear rumors to the effect that if we take back this Special Grazing Regulation we can avoid this matter of 10 head to each person, but that is just gossip. I understand that, according to the General Regulation, there would be a distribution of stock on the basis of about 10 per person. That distribution will hold for whichever regulation you take. If you should take the General Regulation, that would hold true. Those 5000 people without permits cannot be disregarded. They raise their voices to tell of their hunger for meat. If we take the Special Regulations there will still only be 10 head per person. That's the way it is.

Consider with care this matter of adopting a grazing regulation. The 50,000 people without permits who are raising their voices cannot be disregarded; the 7,000

(Continued from page 5)

possess stock permits for no reason at all (i.e. the permits are not filled or they have no more stock). There is no stock with which to replace what is gone. It has come to the pass that there is not a place from which they can get a single sheep.

Now there has come a lending program. It has as its purposes the restoration of the sheep, the goats, the cattle and the horses. But now I hear that only the people who have sheep, cattle and other things, or who are getting along well economically, will be given loans. A person who has no sheep is refused a loan. He is told that he has nothing with which to repay it. So that is a new source of trouble for us. It seems as though they tell them, "Go starve to death, you people who have nothing, you are taking up needed space." There are no permits for the new generation of young men and women. It would seem that they are merely headed for starvation.

When we went to the east we asked for schools and hospitals, but alas the school that we did have (here at Kayenta) was closed. The hospital here was likewise closed. The latter has not been restored to the present day. There is still no hospital. At present they come over to give us some encouragement, but that is all. It must be an awfully long distance to Washington.

First they have to send money across the sea to Europe to take care of things there. On the other hand, we're right here before their eyes, but some of you who are our national leaders must first appropriate money for the Germans and the Japanese because those people are said to be starving. Those people made war upon you and wanted to kill you but you say that they must come first—that they must eat first. We were here on our own land a long time before you white people came, increasing rapidly, but you came and reduced us to poverty. You have reduced us to poverty, but you pass us over, saying that the Germans must eat. So, my leaders who live in Washington, give us back something that is worthwhile. I do not speak thus to be critical of you. I do not speak thus out of hate for you. It is my plea. I say it because all of my neighbors feel likewise.

who have permits cannot dictate in this matter. That is where our trouble lies.

What I recommend is to study these different grazing regulations to find out where they conflict or where there are bad features, and then draft another regulation setting these matters straight. That's what I recommended at the last meeting of the Council. That is the only way in which we can get ourselves back on the right path. If we rush the matter, we're going to be back where we were before. So let's continue to examine these regulations further. We'll work out something satisfactory. We will gather up the suggestions that the people make to help us. We're not merely putting off the adoption of a new set of regulations. You have to consider what your neighbors who have no grazing permits will use for meat. They have just as much right to every blade of grass as you stockowners do. Every Navajo has an equal right to the grass and to the land, so how can we tell anyone that he shall have no livestock? Where is there a law to the effect that we can tell a man that he shall have no stock, and that he shall not support himself from the land? As the lawyer tells us, there is no such law. He tells us that there is no law whereby the sheep can be taken from the people.

The Departmental lawyers should tackle this problem of grazing regulations for us and produce one that contains no conflicting provisions, and the best way to do this, as I think about it, is to wipe the slate clean (lit. erase the sandpainting), and start anew. If we merely smooth the sand over these conflicting provisions, they are going to show through the veneer again. It is going to bring a repetition of what happened in the past. In this Special Grazing Regulation there are several undesirable provisions. There are two which are like the main chant in a ceremony, but which we are merely holding inactive at present. We are still holding inactive that provision of the law regarding excess sheep. We are still holding inactive this law through which we used to have trouble with the police. When you dip your stock or brand your horses, the District Supervisor may say that you have excess stock, but he cannot put you in jail for it. There is no law whereby he can do so. Even though a complaint is sworn out against you the judge will tell you that he cannot do anything about it. Someone may try to bluff you, telling you that you have an excess horse, and to get rid of it. But if you shoot it and then start to complain about it they will say that you yourself shot the horse; that you acted of your own accord. So we are holding inactive two provisions of this Special Grazing Regulation. If we take this regulation back then we are going to free our hold on these two provisions that we are holding inactive. In that case they would arrest you again if you had as much as one excess horse. The police will become active again. Do you want that? You have been the ones who were complaining about it, and you gave me the responsibility of seeing what I could do about it. You told me to try even though I might fail; you placed me in that position. So the suspension of these regulations is a result of the work I began for you.

How do you Navajos want to regulate your livestock industry? I'm asking you that. As I have told you I have two of the provisions suspended. Is it that you are asking me to release my hold on these two provisions that are suspended? Could you be telling me, "Let them again put us in jail for having an excess animal?" And the General Regulation is similar. It has a provision regarding excess stock. But I haven't read both of the laws, so I am not familiar with them.

The old and good law, the old Treaty according to which we have lived since the time of Ft. Sumner, says nothing about our getting rid of livestock. That's what the lawyer says. The Navajos turned down the Indian Reorganization Act, and with it the proposition of stock reduction which went with it. The old Treaty has no provision for stock reduction. There's no provision for taking sheep away from the people. At a Council meeting at Window Rock the Commissioner of Indian Affairs came with his lawyer, and I asked them about the matter. But they didn't give me any answer, and they have not answered me to this day.

So it will be well to discuss this problem of adopting new Grazing regulations everywhere, and see what can be developed. We are given a chance to work out something of our own, so if we do not do so we will have no reason to cry about the matter in the future if grazing regulations are imposed that hurt us. It will be our own fault. It's a delicate matter. If we work out our own regulations we will get good ones. We have merely had this General Regulation explained to us once. It was explained by a white man. It was said that this General Regulation was designed for all Indians. And that matter

of paying grazing fees is perhaps only a matter of gossip over at Window Rock. When the Councilmen heard about the matter of paying grazing fees they were immediately against that. So when it was sent to the lawyer, they made up the Special Regulations. Then the Executive Committee of the Tribal Council approved it and it went into effect. It was never returned to the Council.

So a white man who probably was familiar with the General Regulations told us about them. The two sets of regulations are almost the same, except that the General Regulations say a little bit about our equal rights to the land. And there's a little bit regarding our equal rights in the owning of livestock. These provisions are in the law. But even though we own the land, the Special Grazing Regulations do not say anything about our rights to it. The regulation itself is all powerful. It says nothing about our equal rights in the possession of sheep. That is a difference between the two. Even though the General Regulation says only a little on the matter of our equal rights, this would make a lot of difference if the law were put into effect. There is no provision in that law relative to a person being told to shoot his livestock. According to it they cannot deny you your right to use the grass. I am satisfied with that part of it. Otherwise the two regulations are about the same. This present Special Grazing Regulation was not really adapted to our interests to a degree. It is adaptable to fit changing conditions. That's where the two regulations differ.

The Tribal Council will not recommend the adoption of one or the other of the regulations, nor will our Superintendent, the District Supervisors and the range riders. Neither will any of those who read these regulations to us or explain them to us encourage us to adopt one or the other. They will tell you what the law says and how it might affect you, but they will not recommend one or the other. If you ask questions they will answer them. You yourselves must give these two regulations your thought and make your own decision. When you have decided what you want, write it down on paper and turn it in for the consideration of the Advisory Committee. The Advisory Committee will then know what the people want in different parts of the reservation, and they will look at the suggestions that come from people everywhere. These things will be the basis for working out regulations that the people want. When the Advisory Committee has done this, they will consider what they develop to be something the people want, and they will then take it before the general Council. They will point out to the Council that their regulations represent the people's wishes. And the Council will then vote on it. When they have approved it and voted on it, then it will be sent east. It will be presented to the Secretary of the Interior and to the Commissioner. They will discuss it with their lawyers and we will see what develops. If they disapprove it, it will be returned to us. They'll point out the sections they don't like, and tell us to try again.

There'll be a long period of time during which we're trying to come to agreement. It will take time to come to terms. And when both sides have approved it, then people will say, "That is what we were after."

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